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circumcision and the law and against the gospel and the apostle. A good case is made out for the main proposition, although the subordinate contentions are not always well supported.

WEISS, JOHANNES. *Synoptische Tafeln zu den drei älteren Evangelien*. Göttingen: Vandenhoeck und Ruprecht, 1913. 16 pages. M. o. 50.

As a supplement to his very popular commentary on the New Testament, Johannes Weiss has recently issued an analysis of the synoptic material. The Markan source appears in black, the Q material in red, the matter peculiar to Matthew in brown, the matter peculiar to Luke in green. Each pericope has a twofold designation, the heavy number denoting the synoptic section, the light number the gospel division. As the gospels are outlined *in extenso*, a glance suffices to locate the section synoptically without dislocating the passage from its gospel environment. In general Huck's *Synopse* is followed, and thus this analysis may be used in connection with the complete material as there arranged. A parenthesis notes the corresponding passage from Q found in the other gospel. Of course such an arrangement as this cannot possibly call attention to all the niceties of the complicated synoptic problem, but as a serviceable guide to the more general dependence of synoptic material, this outline will help meet the average need.

SCHLATTER, A. *Das Alte Testament in der johannischen Apokalypse*. (Beiträge zur Förderung christlicher Theologie, 16. Jahrgang, Heft 6.) Gütersloh: Bertelsmann, 1912. 108 pages. M. 3.

A by-product of the criticism directed against the author's attempt in his *New Testament Theology* to refer all the New Testament writings appearing under the name of John to the disciple of Jesus.

The New Testament apocalypse is viewed as an interpretation and development of Old Testament prophecy. While it accepts the Haggadan as divine revelation there is not a single word in Revelation which may be traced to the Halachah. This is the difference between Revelation and Jewish apocalypticism. Moreover, the Jewish apocalypses are not Christian. Hence there is no immediate connection between Revelation and Jewish apocalypses. The search for the sources of Revelation should be abandoned. The New Testament apocalypse was composed by a Palestinian, a leader of the church of Asia, the author of the Fourth Gospel.

The study contains some valuable rabbinical citations of the second and third centuries of our era. It is deficient in method and conspicuous for inference. It will require another mode of investigation and the accumulation of different evidence to compel us to divorce the New Testament apocalypse from Jewish apocalypticism.

HOLDSWORTH, WILLIAM WEST. *Gospel Origins*. A Study in the Synoptic Problem. New York: Scribner, 1913. xiv+210 pages. \$0.75.

This brief study has the merit of summarizing with care some of the discussions of the synoptic problem in Germany, England, and America. It rightly rejects the theory of a "purely oral tradition as the basis of the three gospels." It objects to the existing confusion regarding the employment of the symbol Q, advocating its limitation to a "far more simple and elementary source than one which by adding narrative to logia would partake of the character of a gospel." The symbols Q (L) and (M) are